

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] the *ssa'ffa'te*[2] (*rankers-she*[ym]) *ssaffan*[3] (*absolute ranking*).	وَٱلصَّٰٓفَّٰتِ صَفّٗا ١
2. So the *za'jera'te*[4] (*deterrers-she*[ym]/*drivers-she*[ym]) *zajran*[5] (*absolute deterring/driving*).	فَٱلزَّٰجِرَٰتِ زَجۡرٗا ٢
3. So the reciters-she[ym6] *Thekra* (*Qur'an*).	فَٱلتَّٰلِيَٰتِ ذِكۡرًا ٣
4. Verily your[n] *elaha* (*deity*) (*is*) surely One.	إِنَّ إِلَٰهَكُمۡ لَوَٰحِدٞ ٤
5. Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both and Lord (*of*) the *mashareqe* (*sunrises' loci*)[7].	رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ ٱلۡمَشَٰرِقِ ٥
6. Verily We bedecked the Heaven[w] (*of*) the world[w] by the stars'[w8] adornment[w].	إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ ٦
7. And an (*absolute*) keep-up[9] from every Satan *ma'reden* (*obdurate/rebel*).	وَحِفۡظٗا مِّن كُلِّ شَيۡطَٰنٖ مَّارِدٖ ٧
8. Not *yassamma'ona*[10] (*they*[z] *incline to hearken*) to the chiefs the highest; and (*are to be*) cast they[z] from every side.	لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن كُلِّ جَانِبٖ ٨
9. *Dohooran* (*ones that are being assuredly repelled from Allah's mercy*) and for them (*is*) an everlasting torment.	دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ ٩
10. Except whom[p] [*he*] (*stealthily*) snatched a snatch[w] then followed him a *she'habon*(*flamer*) *tha'qib* (*piercer*).	إِلَّا مَنۡ خَطِفَ ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ١٠
11. So *istaf'te*(*let-*[*you*[s]] *seek situationally fitting and wise opinion of*)[11] them; are they harder creation or whom[p] We created; verily We created them of a mud *la'zib* (*cohesive/adhesive*).	فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ١١

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[1] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of the "الصافات," which is by *implication* by the "*Lord of the* "الصافات" So we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning in this context!

[2] The word "الصافات" is a *feminine noun*, hence the [she-] prefix indicative!

[3] The word "صفا" is the *infinitive* noun for the word "صف!" Thus, in order to indicate this "*infinitive ness*" the word "*absolutely*" is prefixed to the word "ranking!'

[4] The word "الزاجرات" is a *feminine noun*, hence the [she-] indication! Additionally, "الزاجرات" has two distinct meanings: (1) deterrers or preventers, (2) drivers or propellers!

[5] The word "زجرا" is the *infinitive* noun for the word "زجر!" Thus, in order to *indicate* this "*infinitive ness*" the word "*absolutely*" is prefixed to the words "*deterring/driving*!'

[6] The word "التاليات" some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'an*, mentioned as a *plural* as he is the *chief* of the angels! Others have said *any one* who recites the Qur'an!

[7] Sunrise's locus = "المشرق" versus sunrise= "الشروق"!

[8] The word "كوكب" is the plural of "كوكب," from a *linguistic* point of view means: *star*! Although in modern times "كوكب" = *planet*!

[9] The word "حفظاً" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "*keep up*" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)! Also the word "حفظا" is an *infinitive noun* to *indicate* the *absolute function of the verb*, hence the prefix "*absolute*," see إعراب القرآن، محمود صافي!

[10] The word "*yassamma'o*" = "يَسَّمَّعُ" in "يَسَّمَّعون" is "يُصغِي،أي يميل بالرأس و الأذن للسمع بجدٍ," so they *incline* to *hearken*, but they will not achieve their goal! See اللسان!

[11] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

12. Rather marveled/wondered you[h] and scorn they[z].	بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾
13. And if (*had-been*) reminded they[z] not remember they[z].	وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾
14. And if they[z] saw an *Aya'tan*[w] (*miracle/sign/proof*) *yastaskherona*[12] (*they[z] deem scorning*).	وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾
15. And they[z] said: *en*(*not*) this except a magic manifester.	وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾
16. Is if we died and we were *tora'ban* (*crushed sand*) and bones, are verily we surely *maboothoona*(*ones that are to be resurrected*).	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾
17. Are our fathers the [firsts] (*too*)[13].	أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾
18. Let-say [*you*[s]]: yes and[14] you[f] (*are*) *dakherona* (*they who became contemptible or of no significance*).	قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾
19. So verily only, she/it[w] (*is*) a *zaj'raton* (*screech-she*[y]/*-determent-she*[y]) one-she[y] then *edha* (*suddenly/whereas*) they (*are*) looking[15].	فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾
20. And they[z] said: O, *waylana*[16] (*ruin/long lasting torture/valley in the Hell: for us*) this (*is*) the Deen's[17] Day.	وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾
21. This (*is*) Day (*of*) the *Fa'ssle*[18] (*Sunderance*), which[x] were you[c] by it[x 19] denying,	هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾
22. Let-throng you[z] whom[r] *dhalamo*[20] (*they[z] wronged*) and their *azwa'je*[21] (*similars/categories*) and what they[z] were worshipping they[z].	۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾
23. Of lesser than/without Allah, then let-you[z] divinely-guide them to *Sseratte* (*road/way*) (*of*) the *Jaheeme's*[22] (*intensely-blazing Fire*[w]).	مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾
24. And let-stand them you[z]; verily they (*are*) *masoolona*[23] (*ones that are to be questioned*).	وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾
25. What (*is*) for you[b] not mutually-succor you[z].	مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾
26. Rather today they (*are*) surrenderors.	بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾
27. And *aqbala* (*forwardly-came*) some (*of*) them on some, mutually querying they[z].	وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾
28. Said they[z]: verily you[b] you[c] were *ta'atona*[x] (*approaches-/comes to us*)[x] of[24] the *ya'mene* (*power/right-side/religion*).	قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ﴿٢٨﴾

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[12] Ibid, for the "س!"

[13] That is are our fathers too to be resurrected?

[14] This "و" here could be "حالية" = "*while*!"

[15] That is *what is to be done with them*! Hence "ينظرون" could mean "*waiting*" *what is to be done with them*!

[16] *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

[17] The "*Deen's Day*" means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly!

[18] That is the Day when Allah *decides* and *sunders* each and everyone *according* to their *dues*, *good or bad*!

[19] The pronoun particle "هـ" in "به" is in the *masculine* as it refers to the "اليوم"= *day*, in Arabic a *masculine gender*! This in *contrast* to a "بها" in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a *feminine* gender, so the reference there is *feminized* by *it*[w]!

[20] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[21] The word "زَوج" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* = "صنف" (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word "زَوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[22] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

[23] In a true *Hadeeth*, it is said that whoever was made to *stand for questioning* on *Day of Judgment*, is *really in rather dire trouble and doom*!

[24] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

29. They[z] said: rather not you[z] were believers.	قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٢٩﴾
30. And [was] not for us on you[b] of an authority; rather you[c] were people *ttaqeena*[25] (*tyrants*).	وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍۭ بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾
31. So righted on us our Lord's say: verily we (*are*) surely tasters.	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ إِنَّا لَذَآئِقُونَ ﴿٣١﴾
32. So we *aghawayna* (*we caused you*[b] *to stray because of fallacious belief*); verily we were *ghaweena*[26] (*strayers because of fallacious belief resulting in disappointment*).	فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾
33. Then verily they then-day (*are*) in the torment partners.	فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
34. Verily We like *tha'leka*(*afar-that-it*/)[x] [*We*] do by the criminals.	إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾
35. Verily they were if (*had-been*) said to them: no an *elaha* (*a deity*) except Allah *yestakberoona*[27] (*they*[z] *affirm their prideful haughtiness*).	إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And say they[z]: are verily we surely leavers/leaving our *aalehah* (*deities*) for a maniac[28] poet.	وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍۭ ﴿٣٦﴾
37. Rather came [*he*] by the right and *ssaddaqa* (*affirmed as credible* [*he*]) the *mursaleena* (*sent-messengers*).	بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾
38. Verily you[b] surely (*are*) tasters (*of*) the torment the painful.	إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾
39. And not (*to be*) requited you[z] except what you[c] were working.	وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾
40. Except Allah's *eba'de* (*worshippers/submitters/slaves*) the *mukhlasseena*[29] (*they who are: purified and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a *rez'qon*[x] (*provision/victuals for sustenance*)[x] *ma'aloomon* (*that which known*).	أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
42. Fruits[w] and they (*are*) *mukramoona* (*they that are hospitality accorded and honored*).	فَوَٰكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾
43. In paradises[w]/gardens[w] (*of*) the *naeeme*(*permanent mental and physical delights in the highest chambers of Paradise*).	فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾
44. On beds mutually (*are*) they[z] fronting (*tête-à-tête*).	عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾
45. (*Being/to-be*) circumambulated over them by a goblet[30] of *ma'eenen* (*ever-flow*).	يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾
46. White[w] a delectableness[w] for the drinkers.	بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾
47. Neither in it[w] headiness/havoc and nor they (*are*) because[31] (*of*) it[w] *younzafona*[32] (*they*[z] *are to be intoxicated/-drink-depleted*).	لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾

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[25] The "*tyrants*" = "**طاغون**" those who are *oppressive, harsh and arbitrary in* their conduct!

[26] The word "**الغاوين**" strayers *because of fallacious belief resulting in disappointment for them*! See **الراغب** and **اللسان**!

[27] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[28] The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

[29] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!

[30] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "**كأس**"= "*goblet*," in the Arabic came to mean the *goblet which contains* "**الخمر**," meaning *wine* or such *alcoholic* beverage!

48. And they[z] have *qa’sser’te-atta’rfey*[33] (*eye-extremities’*[w] *confiners*)[w] *eeynon* (*wide-eyed*)[w].	وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾
49. As verily they[y] (*were*) eggs *maknoon* (*rather clean, covered and well sheltered*).	كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾
50. Then *aqbala* (*forwardly came*) some (*of*) them on some mutually querying they[z].	فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate.	قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾
52. Says [*he*]:are surely you[g] assuredly[34] of the *mussaddeqeena*[35] (*accepters of the say or its sayer as credible*).	يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾
53. Is(*it*)if we died and we were *tora’ban* (*crushed sand*) and bones are verily we surely *madeenoona*[36](*ones-judged-upon*).	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾
54. Said [*he*]: are *mutta’leona*[37] (*profound-observers you*[z]).	قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾
55. So *itta’la’a*[38] ([*he*] *profoundly-observed*); then [*he*] saw him in the *Jaheeme’s*[39](*intensely-blazing Fire*[w])'s middle.	فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾
56. Said [*he*]: *ta-Allahey*[40] (*by Allah*) *en* (*surely*) *kedta* (*you*[g] *nighed/verged/almost*) surely die [*me*][41] out[42].	قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾
57. And *lawla*(*had it not been for*) my Lord’s boon[w43] surely I (*would have*) been of the *muhdhareena*[44](*those that are made present predeterminedly vis-à-vis time and place*).	وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾
58. Are then not we surely dying.	أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾
59. Except our dying[w] the first[w] and not we (*are*) surely *mo’athabeen* (*ones that are to be tormented*).	إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾
60. Verily this surely it[x] (*is*) the win the great.	إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾
61. For like this then let work the workers.	لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾
62. Is *tha’leka* (*afar-that-it/*)[x] *khayron* (*superior/worthiest*) *nozolan* (*hospitality-abode*) or tree[w] the *zaqqoomen* (*most distasteful and evil fruit in Hell*).	أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾
63. Verily We made it[w] an essay[w] for the *dha’lemeena*[45] (*injustice-doers*).	إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾

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31 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!
32 The word “يُنزَفُون” could *also* mean *their drink gets depleted*, in which case this *Ayah negates* such *depletion*!
33 The expression “قاصرات الطرف”= “*eye-extremities’ confiners*” means *those that restrict their sights to their husbands*!
34 The "ل" in "لمن" is "ل"= "ل المزحلقة" amounting to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*"!
35 The word “*musaddeqeen*” is more than “*affirmers*,” as “*affirmers* are *directly* for *affirmation* or *confirmation*!
36 The word “مدينين” = *ones-judged-upon*, i.e. “مجزيين,”= *to be recompensed*, *good* or *bad each accordingly*! See الراغب!
37 The word “مطلع” = “الواقف على الامور و العالم بها,” i.e. *profound observer*!
38 The word “اطّلع!” could also mean: looked from a height downwards!
39 See footnote 4734 above regarding *Jaheem*!!
40 The word “*ta-Allahey*” is made up of *two distinct* components: the “*ta*”= “ت” and “*Allahey*!” The “*ta*” is “ تـ القسم” =a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*;” and “*Allahey*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*!”
41 The letter “ن” in “لتردين,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which *precedes the speaker’s pronoun* “ي!” The speaker’s pronoun “ي” in “لتردين” is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي
42 The word “لتردين” means to *die* (*me*) *out*, i.e. cause me to cease living completely!
43 See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”)!
44 44 The word “*muhdharoon*” is plural of “*muhdhar*,” *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!
45 The “ظالم” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

64. Verily it^{w} (*is*) a tree^{w} [*it*^{w}] emerges^{w} in the *Jaheeme's*[46] (*intensely-blazing Fire*^{w}) *ass'le* (*origination/ base/ root*).	إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ٦٤
65. Its^{w} sheath (*is*) like that it^{x} (*is*) the Satans' heads.	طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ٦٥
66. So verily they surely (*are*) eaters of it^{w} then fillers they^{z} (*are*) of it^{w} the bellies.	فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ٦٦
67. Afterwards verily for them on it^{w} surely (*is*) an admixture of *hameemen*[47] (*maximally heated/ cooled water*).	ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ٦٧
68. Afterwards verily their return surely (*is*) to the *Jaheeme's*[48] (*intensely-blazing Fire*^{w}).	ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ٦٨
69. Verily they *alfo* (*they*^{z} *sadly commonly found*) their fathers, strayers.	إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ٦٩
70. So they (*are*) on their footsteps *youh'ra'ona* (*they*^{z} *are being hastened*).	فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ٧٠
71. And *laqad* (*verily, already and affirmatively*) strayed before them most (*of*) the firsts.	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ٧١
72. And *laqad* (*verily, already and affirmatively*) We sent in them *muntheereena* (*iterative warners*).	وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ٧٢
73. So let-look [*you*^{s}] how [was] consequence^{w} (*of*) the *munthareena* (*those that were warned*).	فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ٧٣
74. Except Allah's *eba'da* (*worshippers/ submitters/ slaves*) the *mukhlasseena*[49] (*they who are purged and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ٧٤
75. And *laqad* (*verily, already and affirmatively*) called Us *Noohon* (*Noah*), so surely *ne'ama* (*most excellent*) (*are*) the answerers.	وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ٧٥
76. And *najjaynaho* (*We iteratively delivered him*) and his family^{w} from the distress the great.	وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ٧٦
77. And We made his progeny^{w} they (*are*) the remainders-/survivors.	وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ٧٧
78. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ٧٨
79. Peace (*is/ be*) on *Noohen* (*Noah*) in the worlds.	سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ٧٩
80. Verily We, like *tha'leka*(*afar-that-it/*)^{x} requite [*We*] the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٨٠
81. Verily he (*is*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers.	إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ٨١
82. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ٨٢

[46] See footnote 4734 above regarding *Jaheem*!

[47] The word "*hameemen*"="**حميم**," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameemen*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See **اللسان**!

[48] See footnote 47 above regarding *Jaheem*!!

[49] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!

83. And verily of his sect[w]/faction[w][50] surely (*is*) *Ebraheema* (*Abraham*).	وَإِنَّ مِن شِيعَتِهِۦ لَإِبۡرَٰهِيمَ ٨٣
84. *Edh* (*when/since*) came [*he*] (*to*) his Lord by a *sa'leemen* (*free of blights and defects/sound*) heart.	إِذۡ جَآءَ رَبَّهُۥ بِقَلۡبٖ سَلِيمٍ ٨٤
85. *Edh* (*when/since*) [*he*] said for his father and his people: what (*are*) you[z] worshipping.	إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَاذَا تَعۡبُدُونَ ٨٥
86. Is *efkan*[x] (*slanderous-fabrication/specious concoction*)[x] *a'lehatan*[w] (*deities*)[w] lesser than/without Allah you[z] want.	أَئِفۡكًا ءَالِهَةٗ دُونَ ٱللَّهِ تُرِيدُونَ ٨٦
87. So what (*is*) your[n] presumption by the worlds' Lord.	فَمَا ظَنُّكُم بِرَبِّ ٱلۡعَٰلَمِينَ ٨٧
88. Then [*he*] looked a look[w] in the stars.	فَنَظَرَ نَظۡرَةٗ فِي ٱلنُّجُومِ ٨٨
89. Then [*he*] said: verily I am ill.	فَقَالَ إِنِّي سَقِيمٞ ٨٩
90. So they[z] diverted, *a'n* (*off*) him retreaters.	فَتَوَلَّوۡاْ عَنۡهُ مُدۡبِرِينَ ٩٠
91. Then *ragha* ([*he*] *dodged/furtively swerved*) to their *aalehata*[w] (*deities*)[w]; then said [*he*]: would not[51] you[z] eat.	فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمۡ فَقَالَ أَلَا تَأۡكُلُونَ ٩١
92. What (*is*) for you[b], not pronounce you[z].	مَا لَكُمۡ لَا تَنطِقُونَ ٩٢
93. Then *ragha* ([*he*] *dodged/furtively swerved*) over them beating by the *yameene*[52] (*right-hand*).	فَرَاغَ عَلَيۡهِمۡ ضَرۡبَۢا بِٱلۡيَمِينِ ٩٣
94. Then *aqbalo* (*forwardly-came they*[z]) to him *yazeffona* (*crowdedly hastening they*[z]).	فَأَقۡبَلُوٓاْ إِلَيۡهِ يَزِفُّونَ ٩٤
95. Said [*he*]: do you[z] worship what you[z] carve.	قَالَ أَتَعۡبُدُونَ مَا تَنۡحِتُونَ ٩٥
96. And Allah created you[b] and what you[z] work.	وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ٩٦
97. They[z] said: let-build you[z] for him a *bon'yanan*[x] (*fixed-and-aggrandized build*)[x] then let-throw him you[z] in the *Jahee'me*[53] (*intensely-blazing Fire*[w]).	قَالُواْ ٱبۡنُواْ لَهُۥ بُنۡيَٰنٗا فَأَلۡقُوهُ فِي ٱلۡجَحِيمِ ٩٧
98. So they[z] wanted by him a scheme so We made them the lowest.	فَأَرَادُواْ بِهِۦ كَيۡدٗا فَجَعَلۡنَٰهُمُ ٱلۡأَسۡفَلِينَ ٩٨
99. And [*he*] said: verily I am a goer to my Lord [*He*] will divinely-guide [*me*][54].	وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهۡدِينِ ٩٩
100. My Lord: let-grant for me [*You*[s]] of the *ssa'leheena* (*righteous-people*).	رَبِّ هَبۡ لِي مِنَ ٱلصَّٰلِحِينَ ١٠٠
101. So *bashsharna*[55] (*We had told pleasant tidings to*) him by a *gholamon*[56] forbearer.	فَبَشَّرۡنَٰهُ بِغُلَٰمٍ حَلِيمٖ ١٠١

[50] The word "**شيعة**"= "sect/faction" in the sense of a party whose members *mutual follow and succor each other*!

[51] Clearly this "**ألا**" is the "**ألا**," for "**عرض الترغيب أو التحضيض**" i.e. *urging* or *desiring*, *promoting* the action of the following verb! In this case the "desiring" action!

[52] The word "*the right*" here could have *several* meanings, as seems to be the case, as mentioned by the various Qur'an commentators! It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*! (2) It could mean: by *the oath*, which he made "*And by Allah I shall surely contrive against your idols after you turn away retreaters*!" (S21:57)! (3) Or possibly by "*the justice= the right*!" (S69:44)!

[53] See footnote 4734 below regarding *Jaheem*!

[54] The letter "**ن**" in "**سيهدين**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**سيهدين**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[55] The word *bashshara* ="**بشّر**," has *no* English equivalent *per say*! So, we resort to *transliteration* and *parenthetical explanation*! It is a *command* verb where a *speaker is commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "*grievous*" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them!

[55] The word "*gholam*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

102. So *lamma* (*when/whence*) [*he*] reached with him the *sa'aya*[57] (*endeavor*), said [*he*]: O, my little-son[58], verily I see in the *mana'me* (*sleep-vision/sleep*) verily I am slay-/slaughtering you[g]; so let-look [*you*[s]] what [*you*[s]] see; said [*he*]: O, my father do what [*you*[s]] (*are being*) commanded, [*you*[s]] shall find me *en* (*if*) willed Allah of the *ssa'bereen* (*people of patience*).	فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَـٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَـٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰبِرِينَ ﴿١٠٢﴾
103. Then *lamma* (*when/whence*) both consigned[59] (*their-selves*) and *tallaho*[60] ([*he*] *tipped/flung him*) for the *ja'bee'-ne*[61] (*on the side of the forehead between the eye and the ear*).	فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾
104. And We called him that O, *Ebraheemo* (*Abraham*).	وَنَـٰدَيْنَـٰهُ أَن يَـٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾
105. *Qad* (*already and affirmatively*): *ssaddaqata* (*you*[s] *affirmed as true*) the *ru'aya* (*dream/vision*); verily We, like *tha'leka* (*afar-that-it*)[x] requite [*We*] the benefactors.	قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾
106. Verily this, surely it[x] (*is*) the essay the manifester.	إِنَّ هَـٰذَا لَهُوَ ٱلْبَلَـٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾
107. And We ransomed him by a *thebhen*[62] (*an offering to be slaughtered, i.e. corban*) great.	وَفَدَيْنَـٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾
108. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿١٠٨﴾
109. Peace (*be/is*) on *Ebraheema* (*Abraham*).	سَلَـٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾
110. Like *tha'leka* (*afar-that-it/*)[x] [*We*] requite the benefactors.	كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾
111. Verily he (*is*) of Our *eba'de* (*worshippers/submitters/slaves*) the believers.	إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾
112. And *bashsha'rnaho*[63] (*We told him pleasant tidings*) by *Is-haqa* (*Isaac*), a prophet of the *ssa'leheena* (*righteous people*).	وَبَشَّرْنَـٰهُ بِإِسْحَـٰقَ نَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ ﴿١١٢﴾
113. And We blessed on him and on *Is-haqa* (*Isaac*); and of progeny[w] (*of*) them both a benefactor and *dha'lemon*[64] (*injustice-doer*) for himself[w] manifester.	وَبَـٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَـٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾
114. And *laqad* (*verily, already and affirmatively*) surely *manana*[65] (*We graced Our boon*[w]) on *Mosa* (*Moses*) and *Haroona* (*Aaron*).	وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَـٰرُونَ ﴿١١٤﴾
115. And *najjayna* (*We iteratively delivered*) them both and people (*of*) them both from the distress the great.	وَنَجَّيْنَـٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾
116. And We succored them so they[z] were they the overcomeers.	وَنَصَرْنَـٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَـٰلِبِينَ ﴿١١٦﴾
117. And *aa'tayna* (*We accorded*) them both the book the *mustabeena*[66] (*self-evident/seeker/demander of evidence*).	وَءَاتَيْنَـٰهُمَا ٱلْكِتَـٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾

[57] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientiously concerted effort toward an end*, as in *this context* the *boy reached the age where he endeavors the life's endeavors*[t] *help his father*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللّسان, and الصائر!

[58] The word "بني"= "*little son*" is an Arabic *tongue* expression meaning *endearment*, *certainly not of slighting*!

[59] That is *consigned*, i.e. *they both entrusted* their selves to *Allah and His command through Abraham's vision*!

[60] The word "تلّ" in "تلّه" means "كبّه على وجهه بدرجة من القوة," the best I can find in English is *tipped* or *flung*!

[61] There is no English equivalent for "جَبين" *per se*! So, I chose to *transliterate* and *parenthetically explain*!!

[62] The word "الذّ بح" means that which is to be slaughtered! See البصئر!

[63] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّرٌ!

[64] The word ظالِم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!"

[65] The word "مَنَّ" in "يَمُنّ" means "إنعمةُ يُنعِمها!" That a "*boon* He *graces it*!"

118. And We divinely-guided them both the *Sseratta* (*single and specific Path*) the straight.	وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left on them both in the lasts.	وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾
120. Peace (*be/is*) on *Mosa* (*Moses*) and *Haroona* (*Aaron*).	سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾
121. Verily We like *tha'leka*(*afar-that-it/*)[x] [*We*] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾
122. Verily both(*of*) them (*are*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers.	إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily *Eliasa* surely (*is*) of the *mursa'leena* (*sent-messengers*).	وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾
124. *Edh*(*when/ since*) said[*he*] to his people: should not[67] *tattaqoo* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you[z] invoke *Ba'alan*[68] (*i.e. the idol Ba'al*) and you[z] leave/forsake *ahsa'na*[69] (*perfectest and beautifulest*) (*of*) the creators.	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾
126. Allah (*is*) your[n] Lord and Lord (*of*) your[n] fathers the firsts.	ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾
127. So they[z] denied him; so verily they surely(*are*) *muhdharoona*[70] (*those that are made present predeterminedly vis-à-vis time and place*).	فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾
128. Except Allah's *eba'da* (*worshippers/ submitters/ slaves*) the *mukhlaseena*[71] (*they that were purified and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾
129. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٢٩﴾
130. Peace (*be/is*) on *El-Yaseen*.	سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾
131. Verily We like *tha'leka*(*afar-that-it/*)[x] [*We*] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾
132. Verily he (*is*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers.	إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾
133. And verily *Loottan* (*Lott*) (*is*) surely of the *mursaleena* (*sent-messengers*).	وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾
134. *Edh* (*when/ since*) *najjaynaho* (*We iteratively delivered him*) and his family[w] wholes.	إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾
135. Except *ajoozan* (*aged-woman*) in the *gha'bereena* (*residuum/ remnants*).	إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾
136. Afterwards We destroyed the others.	ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٣٦﴾
137. And verily you[b] surely you[z] pass-by on them by-morning.	وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾

[66] The word "*mustabeen*" has *two distinct* but *supportive* (to each other) *meanings*: (1) that the book is *self-evident*, for whoever looks into it *rationally* and *unbiasedly*; and (2) The book is "*seeker*," in the sense of a *demander of proof* vis-à-vis anyone or anything that *contradicts* it!

[67] Clearly this "ألا" is the "ألا," for "عرض الترغيب أو التحضيض" i.e. *urging* or *desiring*, *promoting* the action of the following verb! In this case the "*urging*" action!

[68] The word "*Ba'alan*" is only grammatically inflected for "*Ba'al*," which was the name of an idol some Arabs (in present day town of Ba'albek, Lebanon) were worshipping!

[69] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[70] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

[71] The word "*mukhlaseena*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!

[4774] "*Subhana Allah*" means: *hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah*!

138. And by night; do then not cerebrate you[z].	وَبِٱلَّيۡلِۚ أَفَلَا تَعۡقِلُونَ ١٣٨
139. And verily *Younisa* (*Jonah*) surely (*is*) of the *mursaleena* (*sent-messengers*).	وَإِنَّ يُونُسَ لَمِنَ ٱلۡمُرۡسَلِينَ ١٣٩
140. *Edh* (*when/since*) [*he*] absconded to the laden *folke*[x] (*ship*)[x].	إِذۡ أَبَقَ إِلَى ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ ١٤٠
141. Then [*he*] lotted; then [*he*] [was] of the *mudhadheena* (*losers in the lot*).	فَسَاهَمَ فَكَانَ مِنَ ٱلۡمُدۡحَضِينَ ١٤١
142. So gulped him the fish/whale, while he (*was*) blameworthy.	فَٱلۡتَقَمَهُ ٱلۡحُوتُ وَهُوَ مُلِيمٞ ١٤٢
143. So *lawla* (*had it not been for*) that he [was] of the *musabbeheena* (*subhana Allah sayers*)[72].	فَلَوۡلَآ أَنَّهُۥ كَانَ مِنَ ٱلۡمُسَبِّحِينَ ١٤٣
144. Surely (*he would have*) waited in its[x] belly to the day (*to be*) resurrected they[z].	لَلَبِثَ فِي بَطۡنِهِۦٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٤٤
145. So *nabathnaho* (*We caused the whale to regurgitatie him*) by the open while he (*was*) *saqeemon* (*longly-ill*).	۞فَنَبَذۡنَٰهُ بِٱلۡعَرَآءِ وَهُوَ سَقِيمٞ ١٤٥
146. And we sprouted on him a tree[w] of gourd.	وَأَنۢبَتۡنَا عَلَيۡهِ شَجَرَةٗ مِّن يَقۡطِينٖ ١٤٦
147. And We sent him to one hundred[w] thousand or swell they[z].	وَأَرۡسَلۡنَٰهُ إِلَىٰ مِاْئَةِ أَلۡفٍ أَوۡ يَزِيدُونَ ١٤٧
148. So they[z] believed; so *matta'anahum* (*We let them relish the transitory worldly delight*) to a while.	فَـَٔامَنُواْ فَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ ١٤٨
149. So *istaf'tehim* (*let-*[*you*[s]] *seek situationally fitting and wise opinion of them*); is (*it*) for your[t] Lord the daughters and for them the sons.	فَٱسۡتَفۡتِهِمۡ أَلِرَبِّكَ ٱلۡبَنَاتُ وَلَهُمُ ٱلۡبَنُونَ ١٤٩
150. Or We created the angels females while they (*were*) witnesses.	أَمۡ خَلَقۡنَا ٱلۡمَلَٰٓئِكَةَ إِنَٰثٗا وَهُمۡ شَٰهِدُونَ ١٥٠
151. Indeed, verily they from their *efkey*[x] (*slanderous-fabrication/specious concoction*)[x] surely they[z] say.	أَلَآ إِنَّهُم مِّنۡ إِفۡكِهِمۡ لَيَقُولُونَ ١٥١
152. Begotten Allah[73]; and verily they surely (*are*) liars.	وَلَدَ ٱللَّهُ وَإِنَّهُمۡ لَكَٰذِبُونَ ١٥٢
153. Has *isstafa*[74] ([*He*] *superlatively and exclusively selected*) the daughters over the sons.	أَصۡطَفَى ٱلۡبَنَاتِ عَلَى ٱلۡبَنِينَ ١٥٣
154. What (*is*) for you[b]; how you[z] rule.	مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ ١٥٤
155. Do then not you[z] reminisce.	أَفَلَا تَذَكَّرُونَ ١٥٥
156. Or for you[b] an authority manifester.	أَمۡ لَكُمۡ سُلۡطَٰنٞ مُّبِينٞ ١٥٦
157. So *oa'to* (*let-produce/present you*[z]) by your[n] book, *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	فَأۡتُواْ بِكِتَٰبِكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١٥٧
158. And they[z] made between Him and [between] the *jenna'te* (*Jinn/angels*) a lineage; and *laqad* (*verily, already*	وَجَعَلُواْ بَيۡنَهُۥ وَبَيۡنَ ٱلۡجِنَّةِ نَسَبٗاۚ

[73] That is: begat Allah a *child*! So Allah says: surely they are liars, for saying such a fallacious say!

[74] See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "**اصطفى**" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**!" In the case of (b) the subject of "**إصطفاء**!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

and affirmatively) knew the Jinn verily they surely (*are*) *muhdharoona*[75] (*those that are made present predeterminedly vis-à-vis time and place*).	وَلَقَدۡ عَلِمَتِ ٱلۡجِنَّةُ إِنَّهُمۡ لَمُحۡضَرُونَ ١٥٨
159. *Subhana*[76] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *a'n* (*off*) what describe they[z].	سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ١٥٩
160. Except Allah's *eba'da* (*worshippers/submitters*) the *mukhlaseena*[77] (*they that were purified and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ١٦٠
161. So verily you[b] and what you[z] worship.	فَإِنَّكُمۡ وَمَا تَعۡبُدُونَ ١٦١
162. Not you[f] on it[x] surely (*are*) essaying.	مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢
163. Except whom[p] he (*is*) *ssaley*[78] ([*he*] *broils on/by*) the *Jaheeme's*[79] (*intensely-blazing Fire*[w]).	إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ١٦٣
164. And not of us except for him a *maqamon*[80] (*status/station*) *ma'aloomon* (*that which is known*).	وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٞ مَّعۡلُومٞ ١٦٤
165. And verily we, surely (*are*) the *ssaffona* (*row-rankers*).	وَإِنَّا لَنَحۡنُ ٱلصَّآفُّونَ ١٦٥
166. And verily we, surely (*are*) the *musabbehoona** (*subhana-Allah sayers*).	وَإِنَّا لَنَحۡنُ ٱلۡمُسَبِّحُونَ ١٦٦
167. And *en* (*albeit*) they[z] were surely saying they[z].	وَإِن كَانُواْ لَيَقُولُونَ ١٦٧
168. Had that we have a *thekran* (*book like those*) of the firsts.	لَوۡ أَنَّ عِندَنَا ذِكۡرٗا مِّنَ ٱلۡأَوَّلِينَ ١٦٨
169. Surely we (*would have*) been Allah's *ebada* (*peoples/-submitters*) the *mukhlaseena*[81] (*they that were purified and saved*).	لَكُنَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ١٦٩
170. So unbelieved they[z] by it[x]/him[82], so they[z] will know.	فَكَفَرُواْ بِهِۦۖ فَسَوۡفَ يَعۡلَمُونَ ١٧٠
171. And *laqad* (*verily, already and affirmatively*) preceded Our word[w] for Our *eba'de* (*worshippers/submitters/, slaves*) the *mursaleena* (*sent-messengers*).	وَلَقَدۡ سَبَقَتۡ كَلِمَتُنَا لِعِبَادِنَا ٱلۡمُرۡسَلِينَ ١٧١
172. Verily they, surely they (*are*) the (*had been made*)-overcomeers.	إِنَّهُمۡ لَهُمُ ٱلۡمَنصُورُونَ ١٧٢
173. And verily Our soldiers surely they (*are*) the prevailers.	وَإِنَّ جُندَنَا لَهُمُ ٱلۡغَٰلِبُونَ ١٧٣
174. Then let-divert [*you*[s]] *a'n* (*off*) them until a while.	فَتَوَلَّ عَنۡهُمۡ حَتَّىٰ حِينٖ ١٧٤
175. And let-discern/sight them [*you*[s]] then they[z] will discern/sight.	وَأَبۡصِرۡهُمۡ فَسَوۡفَ يُبۡصِرُونَ ١٧٥

[75] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

[76] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[77] See footnote 70 above for "*mukhlaseena*!"

[78] The word "صال" *transliterated* "*ssaley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

[79] See footnote 4734 above regarding *Jaheem*!!

[80] Qur'an commentator say this is with respect to the angels!

[81] See footnote 70 above, "*mukhlaseena*!"

[82] The pronoun "هـ" in "به" refers mostly to The Qur'an, it[x], as The Qur'an is a *masculine* gender in Arabic; or possibly to Prophet Mohammad (SAWS)!

176. Do then by Our torment *yasta'ajelona* (*affirmably hasten they*[z]).	أَفَبِعَذَابِنَا يَسۡتَعۡجِلُونَ ﴿١٧٦﴾
177. So if [*it*[x]] descended by their court[w] then fouled the *munthareen's* (*ones that were warned*) morning.	فَإِذَا نَزَلَ بِسَاحَتِهِمۡ فَسَآءَ صَبَاحُ ٱلۡمُنذَرِينَ ﴿١٧٧﴾
178. And let-divert [*you*[s]] *a'n* (*off*) them until a while.	وَتَوَلَّ عَنۡهُمۡ حَتَّىٰ حِينٖ ﴿١٧٨﴾
179. And let-discern/sight [*you*[s]] then will discern/-sight they[z].	وَأَبۡصِرۡ فَسَوۡفَ يُبۡصِرُونَ ﴿١٧٩﴾
180. *Subhana*[83](*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) your[t] Lord, Lord (*of*) the prestige[w84] *a'nmma*(*regarding*)what describe they[z].	سُبۡحَٰنَ رَبِّكَ رَبِّ ٱلۡعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
181. And peace (*be/is*) on the *mursaleena* (*sent-messengers*).	وَسَلَٰمٌ عَلَى ٱلۡمُرۡسَلِينَ ﴿١٨١﴾
182. And the praise (*is*) for Allah, the worlds' Lord.	وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٨٢﴾

[83] See footnote75 regarding *subhana*!!

[84] The word "العزّة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others*!